

HISTORICAL ADDRESS

INCLUDING

Baptist History in Ancient Rehoboth

BY

REV. ALBERT GREENE,

AND

POEMS

DELIVERED IN THE FIRST BAPTIST CHURCH

EAST PROVIDENCE, NOV. 14TH, 1894

IN

COMMEMORATION OF THE 100TH ANNIVERSARY

OF THE

FOUNDING

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FIRST BAPTIST CHURCH

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DELIVERED IN THE

First Baptist Church, East Providence, R. I.

This church, whose one hundredth anniversary we are today celebrating, was organized in the ancient town of Rehoboth. To prepare our minds to understand better its history, we will briefly outline the history of the Baptists of the town up to the time of its organization. Since Rehoboth had for its Mother town Weymouth, we will get a clearer conception of its early Baptists constituency, by noting what had previously transpired there.

March 1639, the same month in which Roger Williams and his companions were forming a Baptist church in Providence, an attempt was made in Weymouth to do the same, but it was at once suppressed by the General Court at Boston. *Dr. Caldwell's Historical Discourse delivered at Centennial Celebration of Warren Baptist Association Sept. 1867.* When a few years later, Rev. Samuel Newman and his people went forth to found a town, in which they might have more soul liberty, no doubt some of these Baptists joined in the exodus.

While Rehoboth had within its limits the land on which Roger Williams formerly resided for a brief period after his banishment from Mass. Bay Colony, yet she cannot claim him as a resident, for it was then Seaconk. But while he never lived in Rehoboth he, as no one else, helped to foster and mould the Baptist history of the town.

BAPTIST HISTORY OF ANCIENT REHOBOTH.

While Baptist principles were held by some who attended the Congregational church, which was the established church of the town, they did not avow them openly till 1649 when Obadiah Holmes and eight other members withdrew from the established church, and set up a meeting by themselves. These were soon after immersed by the Rev. John Clarke the pastor of the Baptist church at Newport. It is stated by Bliss in his *History of Rehoboth*, (P.206) that they formed a new church; but Backus, *History of Baptists*, Vol. 1. P. 176, thinks that they became members of the Newport Baptist church. This caused the pastor of the Congregational church to excommunicate them and to arouse the civil authorities against them *Bliss' History of Rehoboth* P. 206; also *Historical Sketches of Barrington, R. I.-Bicknell* P. 49. But the Plimouth magistrates, who were more tolerant than the clergy, only charged them "to desist from their practice, which others had taken such offence at," and "Odadiah Holmes and Joseph Tory were bound over to the next Oct. court." *Backus' History of the Baptists* Vol. I P. 177. We have no record that any sentence was pronounced against them when the court met in Oct. 1650. *Backus' History of the Baptists* Vol. 1. P. 177. But in July of the next year Mr. Holmes and some associates received far different

treatment from the Puritan court at Boston for holding a religious meeting at the home of William Witter, a Baptist brother residing in Lynn. *Backus' History of the Baptists Vol. I. P. 178.* Refusing to pay a fine of thirty pounds, which was imposed upon him, and not allowing his friends to pay it for him, Holmes was kept in prison till the following Sept., when he was publicly whipped "giving him thirty lashes," but through it all he was wonderfully sustained, for when it was over he told the magistrates: "You have struck me as with roses" Yet he was so severely whipped "that in many days, if not some weeks, he could take no rest but as he lay upon his knees and elbows not being able to suffer any part of his body to touch the bed whereon he lay." *Benedict's History of the Baptists P. 376; also Backus' History of the Baptists Vol. I. P. 193.*

John Hazell another Baptist of Rehoboth, who though above three score years, had traveled about fifty miles to visit his persecuted brother in prison; and for showing sympathy for Holmes when whipped, was fined and imprisoned, which proved to be too much for a man of his sensitive nature - it broke his heart, and released his spirit - the first martyr to Baptist principles in America. *Backus' History of the Baptists Vol. I. P. 196; also Address by Hon. John W. Davis delivered at Rehoboth's 250th. Anniversary.* It is true that the Puritan rather than the Pilgrim anthorites caused Holmes and Hazell to suffer, but why did not the Pilgrim Fathers protest and demand that their townsmen be released and sent home before they were made to suffer. By not doing so they were not free from blame. It is due to the Pilgrims to say that there were prudential reasons that prevented them from protecting their own townsmen. This cruel treatment of Holmes caused him and others of like con-

victions to remove to Newport soon after, where they could worship God according to the dictates of their own consciences. While Newman and his people could say; "The Lord hath made room for us," these Christian brethren must look elsewhere for room to enjoy soul liberty.

But Baptist Principles are yet to gain a foothold in Rehoboth Rev. John Myles the "Father" of the Baptist churches in Wales being persecuted in his own country came to our shores, and settled in Rehoboth, where he formed in 1663 a Baptist church. At first the church was not molested, but in July 1667 they were fined five pounds for their breach of order "in setting up of a public meeting without the knowledge and approbation of the court," and notified to remove their meeting to some other place where they might not prejudice any other church. *Burrage's History of the Baptists in New England pp. 39, 40.* Upon the advice of the court, they removed their meeting to a place just over the southern line of the town. *Benedict's history of the Baptists, p. 407; Historical sketches of Barrington Bicknell, pp. 54, 55.* In the following October the Plymouth court granted the pastor and his flock, with others, an ample township of land, which they called Swansea, after a town of the same name in Wales, from which Mr. Myles had been driven by persecution. This is the oldest Baptist church in Massachusetts, and while Swansea now claims it, it should not be forgotten that for a few years, at least, it was on Rehoboth soil.

Nearly seventy years pass before another Baptist church is formed in the town, the Baptists then residing in the place, held their church relation with the Baptist churches in adjacent towns, e. g. Swansea, Newport and Providence. But in January, 1732, Rev. John Comer, a former pastor of

the First Baptist church of Newport, came and gathered those of the Baptist faith into a church, over which he is installed July 26, 1732. This is sometimes styled the "Oak Swamp Church." *Bliss' history of Rehoboth*, p. 180; also *Backus' history of the Baptists of New England*, original edition, Vol. III, p. 147.

In a few years more, a church is organized by Rev. Richard Round who becomes its first pastor, July 13th, 1743. This one was located in the northeast part of the town, and went by the name of Round's Church, *Backus' History of the Baptists of New England*, original edition, Vol. III, p. 148; *Bliss' History Rehoboth*, p. 185.

Nov. 10th, 1762, is the date of the formation of one which Rev. John Hicks gathers, a church in which a powerful work of grace begins in the fall of 1771. In the midst of it, after baptising 40 persons, the pastor is taken sick, and Rev. Elhanan Winchester, who holds that baptism by immersion ought not to be a term of communion, is invited to preach. He secures such a large following, that what they afterwards styled the "large communion," becomes the belief of the majority, which causes a division and the formation of a new church, which choose Rev. Jacob Hicks to be their pastor Jan. 20th, 1773. This division causes much unhappiness for some time, but in later years they worship in the same meeting house. *Backus' History of the Baptists of New England*, original edition Vol. III, pp. 149, 150.

A church grows out of a large revival, in the north part of the town Oct. 2, 1777, and Rev. James Sheldon of Providence consents to serve them as their pastor, Sept. 6, 1780. *Backus' Hist. of the Baptists of New England* original edition, Vol. III, p. 159.

The same year another church is formed, but has no pas-

tor. *Backus' Hist. of the Baptists of New England, original edition, Vol. III, p. 151.*

Two other churches are organized, who refuse to commune with any baptised persons, but those who had "laying on of hands and prayer after baptism." They likewise exclude singing in their public worship. One of these dates from Feb. 8th, 1753, with Rev. Daniel Martin for their pastor; and the other from April 4th, 1789, two elders Aaron Wheeler and Sylvester Rounds being ordained April 20th, of the same year. *Backus' Hist. of the Baptists of New England, original edition, Vol. III, p. 151.*

By the year 1794, according to Bliss, "no less than 7 Baptist churches had been formed in Rehoboth, (p. 180) but according to Backus there had been 10 organized, counting in the church whose history we are about to sketch, two of which had disbanded, and one had removed to another town. *Backus' Hist. of the Baptists of New England, Vol. III, p. 143.*

None of these were large churches, and they differed somewhat in their church creed, but in the main, they held to Baptist principles.

We see then that in ancient Rehoboth, Baptist principles were at first not tolerated, but in time they won their way, in spite of all opposition and persecution and were allowed a co-habitation, with what were regarded by some as more orthodox principles. "Truly," writes Benedict in his History of his Baptists, (p. 410) "may old Rehoboth claim to have done much for the Baptist cause: and if all the members, who have emigrated to other parts, or have lived and died within its bounds; if all the ministers, who have been born in this extensive domain, or who have officiated in its bounds in connection with the various churches and interests of the Baptists could be enrolled in one list, it would not be small."

THE OCCASION OF THE FORMATION OF THE FIRST BAPTIST CHURCH, EAST PROVIDENCE, R. I.

From the settlement of the town, the whole people were taxed to support the established church of the town. For many years this was thought wise and proper, but as the people of the town became divided in their religious beliefs, and other churches arose which needed financial support, it was thought by the members of these churches that they ought not to be taxed to support the established church, which they did not attend. This feeling, which was shared in by others, grew, and there came a time, when it made itself felt. This occurred when Rev. John Ellis was pastor of the Congregational church of the First Precinct of Rehoboth.

The precinct had voted to pay Mr. Ellis 100 pounds annually, and to tax every person in the precinct, and ordered the collector to gather the monies "without favor, partiality, or the least discrimination." *Backus' history of the Baptists of New England, original edition, Vol. III, pp. 155, 156.* But this tax could not be gathered, since a large majority of the precinct refused to pay. It is not strange that the vote of the precinct could not be carried out, when it is known that only about twenty voted to pay Mr. Ellis 100 pounds annually for his services, and nearly 300 were taxed to pay it. The pastor of the church, after patiently waiting for his salary, sued the whole precinct, which action caused them to vote to dismiss him, and to close the meeting house. This brought matters to a crisis, and a bitter religious struggle began in the precinct, between Mr. Ellis and his people, and the majority of the precinct. An attempt was made by the minority to force open the church,

and hold religious services as usual, but without success, and they were compelled to hold their meetings in private houses. Now the precinct votes to open the church and invite Baptist ministers to preach, and soon after instruct their committee to engage Rev. Philip Slade, a Baptist preacher to become their minister for a term of three months. Rev. John Ellis and his party seeing there is no hope of redress from the precinct, petitioned the General court for the dissolution of the precinct, and the organization of a parish, which would include those who agreed as to the doctrines and methods of worship of the Congregational church, and their petition is granted and the parish is organized. Now they attempt again to gain possession of the house, since they have secured the verdict of the General Court in their favor, and this induced what has been called the "Long Meeting," which I have not time nor heart to describe. Suffice it to say, that they did not succeed in gaining possession, and not till the right of possession was awarded to them by the Supreme Judicial Court in October, 1794, did the opposing party submit. *Bliss' history of Rehoboth*, pp. 214, 227.

Mr. Ellis and his people in order to recover the "Meeting House in the midst of the Town," and the ministerial fund, were compelled to form themselves into a parish, which exempted all others in the precinct from taxation to support their church. In other words, in this bitter conflict, in which there was much to be deplored on both sides, the bands that had bound Church and State in one, were snapped asunder, a result that more than compensated for all they suffered.

But what should the Baptist in this part of the town do? This brings us to the

ORGANIZATION.

Those desirous of forming a Baptist church, came together December 17th, 1793, to consult with reference to such an organization. At this meeting, "It was asked who were fit and proper subjects of baptism? And it was answered and agreed to by every church member present that such and such only as had experienced a change of heart, or according to the doctrine of our blessed Saviour, was born again, (John 3:3,) and had also made a public profession of their faith in Christ, to the satisfaction of the church, or people of God present at the time; It was then asked whether or not all such persons were entitled to all the privileges of the Gospel, and ought to be admitted to full communion in the church?" On this question they were divided. "Some of the brethren" and "the greater part, if not all of the sisters present" thought "they could not see their way clear to commune with any person or persons, till they had submitted to the laying-on of hands, as they considered that right to be an ordinance of the Gospel. But others of the brethren said they did not see that to be a duty, as they found no word of command for it in the Gospel, therefore, wished it may not be considered a term of communion in the church." This meeting adjourned with the question unsettled. At eight meetings that follow, the right of laying-on of hands is fully discussed, when it is agreed to by all that it should not be considered as a term of communion.

The meeting at which this agreement is reached, is November 11, 1794. Now they are ready to appoint a day "to constitute a visable church of Jesus Christ." On the day appointed, November 27, 1794, at 10 o'clock, A. M., they met at the house of Brother Miles Shorey, which stood

near the site of the large house in Central village, now occupied by Brother Lindroth and others. Caleb Mason is elected moderator, and John Medbery, clerk. From the record of this meeting I make the following extract: "And as we were members of different churches, the credentials and qualifications of each person intending to join were inquired into, and it appeared that the Baptist churches of Swansea, Providence and Rehoboth, of which we were members, gave us their fellowship in uniting together; everything being now made ready, having before, first given ourselves to God, we now gave ourselves to each other in the love and fellowship of the Gospel. We then had our covenant read repeatedly by Brother Jones, which contained the leading articles of our faith and practice in ten particulars; when each paragraph was assented to, and the whole signed by every member. And we were then harmoniously formed and solemnly constituted, by the name of the Baptist Church of Jesus Christ, at Rehoboth, First Precinct." These articles of Faith and Practice were essentially the same as those adopted by the Baptist churches of to-day, though more briefly stated. There is something worthy of note in the ninth article, which reads as follows: "We promise * * * * * to conduct ourselves as becometh the Gospel towards them that are without, submitting to all the good and wholesome laws of the land or State in which we live, in matters both civil and religious, wherein the rights of our consciences are not infringed upon." These words show that they had the convictions of Roger Williams in respect to soul liberty.

In the afternoon of the same day, they met in the house of Joseph Bucklin, which then stood near the spot now occupied by Brother Hoyt's dwelling near the residence of Hon. E. H. Wilson. Here the newly constituted church had a

recognition service. Elder Stephen Gano, of Providence, preached the sermon from the words : "Upon this rock will I build my church", (Matt. 16: 18,) after which he administered the sacrament of the Lord's Supper, "in much fellowship and brotherly love: Amen."

The following are the names of the constituent members : Caleb Mason, Charles Peck, John Brown, John Medbery, Miles Shorey, Ezra Kent, John Perry, Molly Walker, Abigail Winsor, Abigail Wilson, Syble Ingraham, Sarah Shorey, Hannah Hays, Eunice Heding, Rebecca Braly, Susanna Mason, Molly Cole, Silence Carpenter and Johanna Mason.

PASTORATES.

ELDER JOHN P. JONES, PASTOR, MARCH, 1795-JUNE, 1797.

Brother John P. Jones, a licentiate of the Second Newport Church, had preached in this locality before the church was organized, and was largely instrumental in its formation. After its organization, he continued to preach to the people to their spiritual profit, when December 13th, 1794, he was "unanimously requested to give himself up more fully to evangelical ministry, and to be qualified by ordination to administer among us all the precious ordinances of the Gospel." But not till March 18th, 1795, did his ordination take place, when Elder Philip Slade, of Swansea, delivered a "suitable discourse," from II Tim. 4: 5, and Elder Peleg Burrough, of Tiverton, offered the ordaining prayer.

Brother Jones was so abundant in his labors, that his health gave way after three years of service. At his request, the church invited Elder John Pitman to assist him in his work, but as his health did not improve, he was compelled to retire from the pastorate, to the great sorrow of the church, whom he had comforted and edified in the Gospel.

ELDER JOHN PITMAN, PASTOR, JULY, 1797–JUNE, 1815.

His services were so highly appreciated by the people, they voted July 28th, 1797, that he became their pastor, and for eighteen years he held that office. During all this time he received no stated salary, and but little financial support from the church. In June, 1814, he was compelled to resign for lack of means to support himself and family. The church were loth to part with their pastor, but felt that they were unable to do more for him.

ELDER JASON LIVERMORE, PASTOR, JUNE, 1815–JAN., 1816.

He labored but a brief period, being called immediately after the departure of Elder Pitman. He preached with great acceptance to the brethren, but his sudden death in January, left the church pastorless.

ELDER JOHN PITMAN'S SECOND TERM OF SERVICE, MARCH, 1816, JULY, 1822.

About the time of the death of Brother Livermore, Elder Pitman came to Seekonk on a visit, and at the request of the church began his labors again as their pastor, the people agreeing to pay him \$300 a year. From March 1816, to the time of his death, in July 1822, he is permitted to further serve them. During the two pastorates of Brother Pitman the church was blessed with several seasons of revivals, and 124 were added to the church.

BROTHER EZRA GOING, FEBRUARY, 1823–NOVEMBER, 1823.

He came as a licentiate, but the people were much pleased with his preaching, and the Lord greatly blessed his labors. As the result of a blessed work of grace, 24 were converted and joined the church.

REV. BARTLETT PEASE, PASTOR, OCTOBER, 1823 – MARCH, 1828.

On Sunday, October 26, the church voted: “To receive Brother Bartlett Pease as our pastor, for one year, from the first of October, inst., provided he should continue to preach the Gospel consistent with the Bible and our church constitution.” We judge that he proved to be a good Orthodox Baptist preacher, for he continued to be their pastor for several years, and during his pastorate the church voted to withdraw the hand of fellowship from the Baptist church which met in Iron’s meeting-house in Rehoboth, and the First Baptist church in Swansea, for departing from the Baptist faith. Brother Pease closed his labors in March, 1828, the church receiving during his stay, an addition of 19 members.

REV. BENJAMIN GRAFTON, Pastor, MAY, 1829–JULY, 1831.

The most important event in the pastorate of Elder Grafton was the building of the first parsonage. Brother Grafton had native ability which Divine grace enlarged, but he was not an educated man. He did a good work, however, and won the respect of his flock; 22 were added to the church.

REV. FORONDA BESTOR, PASTOR, NOVEMBER, 1831–AUGUST, 1833.

He came as a licentiate of the Baptist church of Hartford, Conn., and was ordained January 23, 1833, near the close of his pastorate. Rev. Everet Pattison of the First Baptist church, Providence, preached the ordination sermon. An invitation was extended to this people by the Congregational church of the town through their pastor, Rev. James O.

Barney to unite with them in a protracted meeting. The invitation was accepted, and a few weeks later this church extended a similar invitation to them, which indicate that the relation between these two churches were pleasant, and the bitter feeling of the "Long Meeting" had died out. It was voted by the church May 20th, 1832, that the intermission which had been only one hour and a-half between the morning and afternoon services on the Sabbath, be lengthened to two hours, to give time for the instruction of the Sunday school. Brother Bestor closed his labors in August 1893,²² being added to the church membership.

REV. HENRY CLARKE, PASTOR, OCTOBER, 1833--DECEMBER,
1836.

The keynote of the next pastorate is sounded in the words of the church records: "Brother Clarke, who during the past month, has been laboring with us, not only in the pulpit, but from house to house, pointing sinners to the Lamb of God. Coming as a licentiate of the Warwick and Coventry church, Mr. Clarke carried on a vigorous and successful spiritual campaign for about three years, and was instrumental in bringing many to a decision for Christ. More than one hundred were added to the church. It was during this pastorate that they began to pay the sexton for his services, a salary of \$6 per annum.

REV. JOHN ALLEN, PASTOR, AUGUST, 1837--SEPTEMBER,
1840.

Before the calling of the next pastor, the church voted to restore to the First Baptist church in Swansea, their fellowship, which had been withdrawn in April 24, 1824, and "to raise a committee of two to prepare a sketch of the history of this church at the request of the Taunton Association, to

which they belonged at that time. After an interim of a few months, Rev. John Allen began his work, and for about three years he labored faithfully. While he was pastor, a committee was appointed to take under consideration the propriety of altering the articles of faith of the church, also to examine the articles of faith and covenant adopted by the Baptist church in Boston. The committee reported, and the matter was discussed several successive covenant meetings before any decision could be reached, finally it was unanimously voted that this church adopt the articles of faith and church covenant compiled by Revs. John Allen, Avery Briggs and E. C. Messenger, who were chosen for that purpose by the Old Colony Association at their annual session in 1836, as the articles of faith and church covenant of this church. Brother Allen closed his labors because of ill health, in September, 1840. In later life he returned, when he was unable to have the care of a church, and supplied pulpits in adjoining towns. Because of the great regard this people had for their former pastor, and his many years of consecrated service, during his last years he was called "Father" Allen. His widow, who is still living with us at the ripe old age of 96, and who is equally beloved by all, we fondly cherish as "Mother" Allen. She is the daughter of Silence Carpenter, one of the constituent members of this church.

**REV. JOHN C. WELCH, PASTOR, NOVEMBER, 1840 - MARCH
1850.**

In securing the services of the next pastor, the church was very fortunate, for he proved to be the right man in the right place. He was a strong thinker and ready speaker. About two years after his settlement, the most extensive work of grace that the church had ever experienced, began

and lasted about six months, during which time about 80 were added to the church. In his whole pastorate of nearly ten years, he welcomed to the church, 124. In the year 1840, the church voted to set apart the first Monday in January as a day of fasting and prayer, and from that time till the present, this helpful custom has been observed. One, who is thought so much of by this church and one who has traveled so many miles in this town, going from house to house, telling the Gospel story to hundreds of non-church goers, the esteemed and beloved Brother Asa Chaffee was started on his Christian pilgrimage during the first year of Brother Welch's pastorate, and we are sorry to know that his long and useful earthly life is drawing to a close. How we would rejoice to have him with us to-day, but his weakness of body prevents.

REV. H. G. STEWART, PASTOR, APRIL, 1850--APRIL, 1853.

The next man of God who was called to fill the pastoral office was one who came from Cumberland Hill, R. I., where he had been pastor of the Baptist church for about 9 years, and was a graduate of Brown University. Soon after he began to work among this people, he saw the need of having the brethren at a distance from the church edifice, meet together for prayer during the week, so we find this recorded: "Voted that the deacons of the church be instructed to make arrangements to establish the weekly prayer meeting at four different places in the town, to be held at the same time." It was his privilege to baptize Hannah P. Medbery, whose poetic fire has given warmth and cheerfulness on several historic occasions, in connection with our church and Sunday school, and whose earnest, steadfast Christian life is an inspiration to us all.

REV. ALEXANDER LORIMER, PASTOR, JULY, 1853, JUNE,
1854.

Rev. William Philips, who supplied the pulpit for a few Sabbaths previous to calling the next pastor, baptized our present church clerk, who is also deacon of our church, one of the strongest pillars of this Spiritual edifice. Brother Lorimer, who became the pastor in July, only remained for a brief year. Though his pulpit ministrations were of a high order, yet he did not get a strong hold on the church. He became conscious of the fact, and severed his pastoral tie. He was permitted, however, to welcome fifteen members.

REV. GEORGE MATHEWS, PASTOR, OCTOBER, 1854, SEPTEMBER, 1857.

Brother Mathews labored faithfully for a term of three years, and was blessed with an ingathering of 32. It was our privilege to have him with us at our church reunion two years ago, and though at that time, more than 90 years of age, he spoke vigorously and helpfully, to our delight and profit. He has since gone to his heavenly home.

REV. A. H. STOWELL, PASTOR, NOVEMBER, 1857, AUGUST, 1860.

It was evident at once that they had secured in Brother Stowell an excellent preacher, who not only unfolded the word, but presented it in such a way that won hearts. He welcomed 48 during a pastorate of two years and nine months. Among those whom he baptized, were Dr. Aspinwall, the highly esteemed and able physician of the town, whose early death was a great sorrow to all; Brother Daniel Medbery, our present treasurer of the church, who has also labored faithfully in other ways to buildup this

church, and our beloved Deacon Francis Armington, one who has done so much for the church. His bodily infirmity prevents his meeting with us to-day, to the great sorrow of us all. May our Heavenly Father deal graciously with him!

REV. G. M. P. KING, PASTOR, DECEMBER, 1860, APRIL, 1865.

Here, as elsewhere in our country, the people were stirred by the great civil strife. Brother King was loyal to his country, and watched with deep interest the progress of the war, and was outspoken in his own convictions concerning it. At last his sympathies for the wounded and dying became so aroused, that he asked his church to release him, and he went to the front, and served under the direction of the Christian Commission. While he was pastor, it was next to impossible to do aggressive spiritual work, yet 15 were added to the church. The church printed its first manual in 1862. After the war, Brother King became greatly interested in the education of the colored people of the South, and accepted the charge of the National Theological Institute, Washington, D. C. This school was united with Wayland Seminary, and Professor King became its President, and has continued in that office to the present, filling the position with rare tact and efficiency.

REV. I. CHESEBROUGH, PASTOR, APRIL, 1866, SEPTEMBER, 1880.

It was a year before the church secured another undershepherd. The pulpit was supplied by able ministers, one of whom is to read a poem to-day, Rev. F. Denison, A. M., the Poet Lauriate of Rhode Island Baptists. In calling Rev. I. Chesebrough, then pastor of the Baptist church in East

Greenwich, they were indeed fortunate. For more than 14 years he labored wisely and faithfully, giving the best years of his life to a people who greatly appreciated his services, and to whom he became strongly attached. It was when he was pastor that the church was incorporated. This enabled the church to dispense with the society, which had transacted heretofore all business connected with the meeting-house. It was voted by the church in December, 1873, that we dispense with preaching on the forenoon of each Sabbath, and that the Sunday school exercises commence at 11.30 A. M. and continue one hour. During this long and happy pastorate, the old meeting-house, with its many pleasant and sacred memories, gave place to our present beautiful and commodious church edifice, in which are enshrined the many sacrifices and prayers of pastor and people. But there was Spiritual building as well. From time to time, he had the privilege of baptizing new converts, among whom, was our highly esteemed and efficient Superintendent of Sunday school, Brother Charles Chaffee. May our school long have this earnest and wise leader! There were two revivals, one in 1877, and the other in 1878, which brought 34 into church fellowship, about half of all the additions during the pastorate. Since he closed his pastoral relation with the church, he has resided in this place, and supplied other churches as God's providence indicated. While so doing, he did not lose his interest in this church, keeping his membership with us till recently, when he requested a letter to become a constituent member of a Baptist church in Vernon, R. I., where he is now laboring. He will be greatly missed by the church, and by the present pastor, who has been wisely counseled and encouraged by him in his work.

REV. BAILEY S. MORSE, PASTOR, APRIL, 1881--APRIL, 1885.

Brother Morse came from the Broadway Baptist church of Providence, where he had labored incessantly and successfully. His pastorate here was less taxing to his overwrought nerves, and permitted him to regain his health. He was conscientious, however, in the discharge of his pastoral duties, and did a good work; 15 were added to the church.

REV. F. J. JONES, PASTOR, AUGUST, 1885--JUNE, 1888.

Soon after the settlement of Brother Jones, the Providence Baptist Association held their annual session with this church. It had been 11 years since this church had the privilege of entertaining the Association, and its coming gave delight to pastor and people. In this pastorate changes were made in the time and order of services upon the Sabbath. The preaching service, which had been held in the afternoon, was changed to the morning, first beginning at 10.45, and a little later in the pastorate to 11.00; the Sunday school session, which had been in the morning, followed. Brother Jones prepared an excellent sketch of the church for the Providence Association which was read in September of 1886. The earnest aggressive labors of the pastor soon began to tell, bringing into the kingdom quite a number of the young people, who are to-day among the earnest helpers in the Church and Sunday school. A baptistry was put into the church which he strongly advocated, and for which he faithfully labored. He was permitted, however, to use it but once, when he felt it his duty to accept an urgent call to become pastor of the Baptist church in East Greenwich. He closed his labors in June, 1888, to the great sorrow of the people, who were greatly attached to him. We are glad he could be with us to-day.

REV. W. J. REYNOLDS, PASTOR, June, 1889- June, 1890.

The pulpit had been supplied for nearly a year before the church gave a call to the next pastor, Rev. W. J. Reynolds, then pastor of the church at Phenix, R. I. He accepted the call and began his labors the first Sunday in June. During his pastorate he had the privilege of baptizing a few of the Sabbath school scholars. He organized a Christian Endeavor Society which has done excellent work ever since. After closing his labors here, when his year expired, the time for which he was engaged, he entered again the Theological Institution at Newton, to complete his studies.

REV. ALBERT GREENE, PASTOR, AUGUST, 1890—

The events of the present pastorate are so fresh in your minds they need no rehearsing at this time. But to complete the history of the century, it will be necessary to record at least a few of the events. It was the privilege of the pastor and family to be the first occupants of the new parsonage, which they have greatly appreciated. In 1891 the present church manual, giving a summary of the Christian belief, church covenant, rules of order and standing resolutions, together with a list of the names of members since 1862, was prepared and printed for the use of the church. In the Spring of 1892, the church united with the Newman church in holding Gospel meetings under the leadership of Evangelist Whittier, and last Spring Rev. J. B. Marsh, assisted the pastor in holding a series of revival services, both of which proved a blessing to the church, in adding to her membership. During the pastorate thus far 36 have been added to the church, 27 by baptism and 9 by letter. From the first, pastor and people have worked together pleasantly, and God has blessed their labors.

LICENTIATES.

The names of those who have been licensed to preach the Gospel are: Deacons Caleb Mason and John Read, and brethren Nicholas Medbery and Z. W. Newman, a lineal descendant of the founder of the Newman church. Revs. John Read and Nicholas Medbery served a long time in pastoral relations, but Revs. Caleb Mason and Z. W. Newman did not live long after their ordination.

DEACONS.

Caleb Mason,	27 years.	1794-1821.
Charles Peck,	14 years.	1794-1808.
Joseph Bucklin,	8 years.	1807-1815.
Samuel Brown,	8 years.	1808-1816.
David Brown,	30 years.	1815-1845.
John Read,	7 years.	1819-1826.
Sylvanus Newman,	30 years.	1819-1849.
Viall Medbery,	53 years.	1833-1886.
Caleb Bowen,	30 years.	1842-1872.
Hezekiah Medbery,	17 years.	1850-1867.
William S. Munroe,	27 years.	1852-1879.
Francis Armington,		1879-
Andrew N. Medbery,		1879-

Nearly all of these were ordained. Deacon Joseph Brown of the Newman church is the grandson of Deacon Samuel Brown of this church. How much these godly and efficient office bearers have stayed up the hands of the pastors and worked for the best interests of this church, eternity alone will reveal.

CLERKS.

John Medbury,	28 years.	1794-1822.
Viall Medbery,	32 years.	1822-1854.
A. N. Medbury,		1854-

The remarkable fact should be noted that the church has had only three clerks during the first century of its history, and all of these from one family, father, son and grandson, who still holds the office. The entries have been plainly and accurately made, and the record books have been wonderfully preserved. The church owes her scribes a great debt of gratitude for the great service, rendered most cheerfully and without remuneration.

TREASURERS.

As far as could be ascertained the following are the names of those who have served the church with their terms of service :

Viall Medbury,	21 years,	of two terms.
George Martin,	2 years.	
Volorus P. Westcott,	2 years.	
Henry H. Ide,	1 year.	
Thomas W. Aspinwall,	4 years.	
Francis Armington,	12 years.	
Daniel Medbery,	3 years.	

For many years the money needed to meet the current expenses of the church was raised by annual assessments made upon each member, according to his or her financial ability. This was often supplemented by the subscription paper. Since the dedication of the new house of worship,

the money has been raised by the renting of pews and weekly offerings, aided by subscriptions to square the year. Since the treasurer's report has not been preserved until recent years, we are unable to give the amount expended for home expenses during the century. Only those who have filled this responsible and trying position in the church can rightly appreciate what these servants of the church have done to attend to her finances. But they will have their reward. The following are the names of those who have made bequests to the church: Joanna Barney, Rosamond Wilmoth, Nancy Ide, Perry Barney, Ada Daggett, Sarah J. Munroe, Lydia Covell, Mary Luther, Sarah Chaffee, Julia A. Chaffee, Henry Dexter, Eunice Dexter, Hannah Medbery, Viall Medbery, Hannah Allen, Martha Mason and Mary E. Hale.

MISSIONS.

The church has rightly been called the "Missionary Church," by her sister churches, for she has been loyal to the "Great Commission." Since 1847 she has systematically contributed to the various benevolent objects of our denomination. According to a plan adopted by the church, collections were taken for the American and Foreign Bible Societies in the first quarter of the year beginning with January; for the Home Mission Society the second quarter; for the Feeble Churches and State Convention the third quarter; and for Foreign Missions the last quarter. To gather these contributions, collectors were appointed in every school district of the town. This plan for systematic benevolence with some modifications is still followed by the church. During the past 38 years, she has contributed:

Foreign Missions,	\$3676.95.
Home Mission Society,	\$1375.12.

Because of her liberal contributions, coupled with the Sunday school missionary offerings, many of the church have become life members of the A. B. M. Union and the A. B. H. Mission Society. As the objects for Christian benevolence have increased, she has not failed to respond. Mention should be made of the efficient service rendered by the Women's Home and Foreign Mission societies, and the Mission Bands of our church. These have not only increased the missionary contributions, but have also been an educational force along missionary lines.

MEMBERSHIP.

Original Number,	19.
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INCREASE.

By Baptism,	589.
By Letter,	155.
By Experience,	27.
	—
	790.

TOTAL.

DECREASE.

By Death,	244.
By Dismission,	102.
By Exclusion,	12.
By Erasure,	—
	656.

TOTAL.

Present Number.	134.
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Of the original number, 13 died in the church; 5 were dismissed; and one was excluded for change of belief.

Of the present membership, one has been a member 71 years; two 61 years; 13 over 50 and less than 60; 7 over 40 and less than 50; 16 over 30 and less than 40; 21 per cent. of membership are over 70 years of age.

ASSOCIATIONAL CONNECTIONS.

In 1801 this church united with the Warren Association; in 1836 with the Taunton; in 1862 reunited with the Warren, and in 1872 became identified with the Providence Association, where she still holds her membership.

SUNDAY SCHOOL.

It was formed in 1819 by Deacon Viall Medbery, and we had the privilege of celebrating its 75th anniversary last June with appropriate exercises. From the first the spirit of missions has been fostered in this school, since for many years their penny collections on the Sabbath were devoted to foreign missions. While the plan has been modified in recent years, the school makes a large missionary offering every year for missions, home and foreign. The following are the names of its Superintendents, with their terms of service: Deacon Viall Medbery, 36 years; Deacon William S. Monroe, 12 years; Allen J. Brown, 3 years; John A. Medbery, 2 years, in two terms; Samuel B. Allen, 1 year; Hannah Medbery, 4 years; Allen Munroe, 5 1-2 years; and Charles Chaffee, 11 1-2 years. Unlike some churches of the past, this church fostered this important department of Christian labor, believing the Sabbath school was the nursery of the church; and she has been richly repaid for all her labors, for, from time to time, she has received from the

school her best workers. This has been due largely to her excellent superintendents and teachers.

MEETING HOUSES.

For seven months the church worshiped in private houses. The first church edifice was dedicated June 28, 1795, the pastor, John P. Jones and Elder Peleg Burrows of Tiverton, preaching sermons on the occasion; its cost not recorded. It was thoroughly repaired in 1837, and was torn down in 1879 to give place to our beautiful church in which we now worship. This one was dedicated, December 30th, 1879, free of debt, at a cost of about \$7000. Dr. E. G. Taylor, of Providence, preached the sermon, and the pastor, Rev. I. Chesebrough offered the prayer of dedication. Much credit is due the builder, the late Mr. Nathaniel Bishop and others, who sacrificed of their means, and labored so hard to raise the needed funds.

PARSONAGES.

In 1829 a committee was appointed to circulate a paper to raise funds to build a parsonage. In February 27th, 1830, a committee, consisting of Deacons Newman and Brown and Brother Solomon Peek, Jr., was appointed to erect a parsonage, and to use their own discretion in building, but not till 1831 was it completed. This parsonage was sold May, 1889, and a lot situated between the meeting house lot and Town Hall lot was purchased, and an excellent parsonage was built upon it in the year 1890. The building committee were Rev. I. Chesebrough, Deacon Francis Armington and Brother Daniel Medbery. To give the inmates of the parsonage a better out-look the church sheds were moved soon after.

CHANGE OF NAME.

When the town of Rehoboth, in which the church edifice was located, was divided in 1812, it found itself in the new township of Seekonk, so changed its name accordingly. In 1862 the western part of Seekonk was given to Rhode Island, which was made into the town of East Providence. This necessitated another change of name, which is its present one. So the church has had the honor of being in two different States, Massachusetts and Rhode Island, and three different townships, Rehoboth, Seekonk and East Providence, without change of location.

POSITION ON TEMPERENCE.

Sixty years ago, this clause was added to the church covenant: "That hereafter none be admitted, as members of this church, who will not agree to abstain from the use of ardent spirits as a drink." We find many cases of church discipline recorded because of intemperance, and it cannot be said of this church that she has not taken a decided stand against the great social evil of the day.

MUSIC.

From the very beginning of its history, the church has had excellent choirs and efficient choristers to assist in its worship. It was the custom of the first pastor to "line off the singing." When one Sabbath morning, he asked the people to sing without reading, they were grieved, and it took some time before they were willing to give up the old custom. The old bass viol was first used to assist in singing. In 1850 the first melodeon was purchased, as an accompaniment to the bass viol. In 1866 the pipe organ now used

was put into the old church at a cost of \$1100. Benjamin Allen served as chorister 31 years, and Hamlin Johnson 25 years, others for shorter terms of service. Mr. James O. Williams leads the present chorus choir. The church greatly appreciates the faithful toil of those who have labored many years without remuneration, and the untiring labors of the present chorister.

CONCLUSION.

Among others, special mention should be made of three members, who have died within the past few years, because of their untiring zeal and eminent usefulness in building up this church, namely: Deacon William S. Monroe, who studied at Brown University, one, whose consecration to the cause of Christ, led him to use his well-trained powers of mind in advancing the interests of the Redeemer's kingdom, and of whom it is recorded in a resolution adopted by the church on his death that he was one who never faltered in the expression of opinion in the defence of the cause of Christ and of the principles of the church. The second of this trio, is Mrs. Hannah Medbery, one who served ably and successfully for four years as superintendent of our Sunday school—a real "Mother in Israel" whose power of Christian exhortation was indeed wonderful. But her husband, Deacon Viall Medbery, more than anyone else, had the privilege of moulding and edifying this branch of Zion—a man wonderfully gifted by nature, and wholly given to the Lord's service by divine grace, the founder of our Sunday school, and its first superintendent for 36 years, the treasurer of the church 21 years, a deacon 53 years, and an earnest worker for the church 68 years—truly God and man honored this

talented and consecrated servant of Christ! Others, who have now gone home, are remembered by the church because of their faithful toil in her behalf. The names of Bucklin, Brown, Newman, Matin, Ide, Peck, Bowen, Read, Westcott, Dexter, Aspinwall, Cole, and of many others, will long be cherished. Of those now living, who have done, and are to-day doing so much to build up the church, mention has been made in other connections. May they be spared to us many years yet!

When we call to mind the history of this church, her godly under-shepherds, her loyal office bearers, the harmonious co-operation of pastors and people, her faithfulness in church discipline, her noble stand against intemperance, her fidelity to New Testament teaching, her earnest and successful efforts to win souls for Christ, and to build up saints in Christian doctrine and life—when we realize how God has watched over this church all through these hundred years of varied experiences, of sunshine and cloud, of prosperity and adversity, giving wisdom to her leaders, and success to her labors, truly we are led to exclaim: “What hath God wrought!”—and may we, to whom has descended this glorious Christian heritage, seek to make it more resplendent with heavenly glory by personal sacrifices and noble endeavor, and transmit it to those who shall come after us, unsullied and greatly enriched, to the glory of the Great Head of the church.



THE EXILE, OR THE PROGRESS OF TRUTH.

BY REV. F. DENISON, A. M.

We ne'er forget our sires,
Who kindled Freedom's fires
 Here in the wild :
To whom great debt is due,
Fathers and mothers true—
Who fought truth's battle through,
 On whom Heaven smiled.

We grateful celebrate
The century of late,
 But thoughts glance back
To early, trying days,
And find a theme for praise,
To wake the harp to lays,
 Along truth's track.

We sing a prophet's fate,
The founder of our State,
 Brave leader given.
A Moses' part to play,
To tread a desert way,
To herald Freedom's day,
 By will of Heaven.

In troublous years of yore,
To Seekonk's darkened shore,
 An exile came.
Rude driven from his home,
Through forest deep to roam,
Mid winter storms and gloom,
 Now known to fame.

Upon a huge rock stood,
In hospitable mood,
 A pagan chief:
Who, to the exile's ear,
Pronounced his heart's "What Cheer,"
And dissipated fear,
 By kind relief.

What Puritans denied,
Barbarians supplied,
 With their free hearts
They gave the exile room,
And offered him a home,
To freely go and come,
 In these wild parts.

The stranger brought new light,
That broke upon the night,
 Of Paganism.
A true Apostle he,
Of Christian liberty,
Ordained to set men free,
 From thrall and schism.

Here, in the wild, alone,
He laid the corner stone,
 Of empire new:
Foundation strong and sure,
By faith in God secure,
Predestined to endure
 The ages through.

With him, the Baptists built
And round their altar knelt,
 A valiant band,
Relying on the Lord,
Obedient to his word,
Their hearts in full accord
 With his command.

The flame thus lit, by faith,
In spite of priestly wrath,
 Like Carmel's fire,
Ascended to the skies,
Approved as sacrifice,
And to the world's surprise
 O'er mastered ire.

So was the law of love—
 The law supreme above—
 Set in this land—
 That men as brethren are,
 All equal rights to share.
 And equal honors bear
 From heart and hand!

In face of scoff and mock,
 As firm as What Cheer Rock,
 The exile stood,
 And raised Truth's standard high,
 And dared all powers defy,
 Resolved to do and die
 For brotherhood.

Flocked to his cabin door
 The outcasts and the poor,
 And wild-eyed tramps,
 Who taxed his self-restraint
 And stirred his just complaint
 That they might mar and taint
 His peaceful camps.

Allow he was austere
 And seemingly severe,
 Like prophets old :
 He listened to the Lord
 And grasped the Holy Word
 That ever is a sword
 To edgewise hold.

But kindlier heart ne'er beat
 All human need to meet
 And soften pain :
 To friends and enemies
 He proved his sympathies
 By his large services,
 Nor thought of gain.

Of foes, he saved the lives
 From savage scalping knives :
 And held the cross
 To pagans whom he loved.
 By Christ's compassion moved,
 So his high mission proved
 Mid toil and loss.

In sharp, expert debate,
 With lords of church and State,
 He won his cause.
 He proved from Holy Writ,
 By links of logic knit
 How just, and fixed and fit
 Are freedom's laws.

As on a mountain peak
 First breaks the golden streak
 Of morning light,
 So on the exile shone.
 From the celestial throne
 The Truth, to be yet known
 Of man's full right.

And mark that shining hearth
 That witnessed to the birth
 Of a free church—
 Star gleaming on the night,
 And still in beauty bright,
 Than which, for purer light
 In vain we search.

Let worthy Plymouth boast
 Her Rock, upon our coast,
 Where Pilgrims trod;
 Rhode Island's What Cheer Rock
 Is of superior stock,
 In its uplifting shock
 For man and God.

That light, raised on this shore,
 Has spread our nation o'er,
 By Heaven's decree.
 To sunder Church and State,
 Expelling strife and hate,
 Proclaiming as innate,
 Soul-liberty.

He left no wealth behind,
 Save kingliness of mind,
 And breadth of soul.
 To prove God's fatherhood,
 He lived to do men good,
 And win the multitude
 To Truth's control.

Now, free of earthly bonds
In time-defying bronze
 He lives again,
To praise the Providence
That shaped his life's events
And showed the consequence
 Of blessing men.

He speaks in yonder Park,
Condemning hierarch
 And bigot-rule—
And holds The Book in hand—
The text of God's command,
Whereon he took his stand
 For his new school.

Here proof that smallest State
May be more truly great
 Than larger ones :
Judged by its precious yields,
From its broad spirit fields,
Instead of warrior's shields
 And swords and guns.

So thrives our State to-day
Round Narragansett Bay,
 By Baptists framed :
Where every man may find
Full liberty of mind,
Of conscientious kind,
 And none are blamed.

Such is the exile's claim
And right to lustrous name,
 Won on truth's rock—
The rock ordained to last—
The rock divinely cast,
Withstanding every blast,
 And time's rude shock.

As sturdy hill-born oak
Confronts stern Winter's stroke,
 And gains new might :
He met all winds that blew,
And stood the tempests through,
Still holding high the true
 Of human right.

To-day he is enrolled
 With all the noble souled
 Of every age.
 As standing in the van
 For service done to man,
 His name as talisman
 On history's page.

At last, in suited home,
 Beneath our nation's Dome,
 Elect he stands :
 His face in sweet repose,
 The while his doctrine grows,
 And like a life-tide flows,
 To distant lands.

Truth, Heaven-sent, turns not back :
 Right forward is her track
 O'er moor and hill :
 Triumphant she goes,
 Whatever may oppose.
 Until she wins her foes
 To know God's will.

A hundred years have sped
 Since here a band, truth-led,
 Set up their shrine :
 Great changes have transpired,
 But Truth has strength acquired,
 And proved to be inspired
 By breath divine.

The banner Baptists raised,
 Now o'er our land is praised,
 With all its claims :
 And we are here to-day,
 With thankful chant and lay,
 Due eulogies to pay
 Our Father's names.

The Truth in manger born,
 First met a tide of scorn,
 But proved its might
 In deeds of heavenly grace,
 And won at last its place
 Of power amid our race,
 By its pure light.

here
to end

The mossy marbles keep
 The dust where worthies sleep,
 'Neath myrtle bloom;
 Good men can never die,
 Howe'er the centuries fly,
 Their record, safe on high,
 Survives the tomb.

March on! O Church of God,
 Bought by Emmanuel's blood,
 By martyr's owned;
 Through warring ages tried,
 By hosts of wrong defied;
 At last, as prophesied,
 To be enthroned.

An Original Poem.

BY HANNAH P. MEDBERY.

When thinking of each by-gone year,
 How many thoughts rush through the mind,
 Our feelings as we gather here,
 Words to express are hard to find.

A century has rolled away.
 Since this dear church was founded here;
 With joyful hearts we meet to-day
 To tell a Saviour's love and care.

Some, who for more than fifty years,
 Have been dear members in this place,
 And one, for more than seventy years,
 Is trusting still in saving grace.

How sweet the thought to them must be,
 Of seasons of refreshing grace,
 When souls were led their sins to see,
 And humbly seek the Saviour's face.

Some, who were numbered with us here,
In other fields, now serve the Lord,
Striving to spread the truth so dear,
According to His Holy Word.

We welcome all our friends to-day,
With words of cheer and hope and love,
May blessings rest on them we pray,
And light and comfort from above.

But we would call to mind this day
Those who to us, were very dear,
Who helped us onward in life's way,
While they were present with us here.

Pastors, who taught God's holy word,
And faithfully proclaimed His love,
Who sought to honor their dear Lord,
'Till called to higher joys above.

A member, who, to most, was dear,
Who, long was numbered with this band ;
Who served as clerk and treasurer here,
And ever lent a helping hand.

The Sabbath school he founded here,
And toiled and labored for its good ;
Deacon, for the fifty-third year,
For right and peace, he ever stood.

Another deacon ; we recall,
Who loved the word of God so well,
And sought to teach its truth to all,
And of its precepts, loved to tell.

These two, were superintendents long,
In our own Sabbath school so dear ;
They sought to make it pure and strong,
Fixed on the sacred Word so clear.

Three others hold the office here,
Who have gone to the better shore ;
Their memory to our hearts is dear,
Though we shall meet them here no more.

We think of sisters, gone before,
Who lived and labored in this place,
Who left us of their earthly store,
To help proclaim redeeming grace.

We cannot speak of all to-day,
Who were so dear unto each heart;
Though they from earth have passed away,
May thoughts of them new zeal impart.

We prize our leaders, who still live,
To aid us in life's toil and care;
Only two deacons now we have,
And one of them cannot be here.

One, who was superintendent here,
Is now a laborer far away;
Another comes, with word of cheer,
Often on Anniversary day.

He, who the office holds to-day,
For years has toiled in hope and love;
Of him, we all are glad to say,
Our school he's striving to improve.

Though change has marked our onward way,
Our faith is still in Christ our Lord,
To keep and guide us day by day,
And sanctify us through His word.

In union with our pastor here,
We would work for our gracious King;
To us, may He be ever near,
We would to Him some trophies bring.

Oh, may this anniversary prove,
A blessing to each heart, we pray,
May Jesus fill us with His love,
And ever be our strength and stay.

An Original Poem,

BY BENJAMIN G. WALLEN.

I

Out in the wilderness many years ago,
Obidiah Holmes and John Hazel did their Baptist
principles show.
In the early days of our country,
When beliefs and sects were few,
In a country, founded for freedom,
To Gentile, Greek and Jew
The then established church no other sect would
know;
And might made right, and so did persecution
grow.
In those times it cost a deal
One's tenet to maintain;
When the tolerant spirit of charity
Was a stranger to most of men,
One died a martyr for his faith,
But faith would have its sway,
It lives with Roger Williams in the churches of
to-day.
But when they thought to form a church,
They met with opposition too,
But from the seeming mustard seed
The branch of Zion grew.
Seven daughters had the mother church
In the region here around,
It is known by the Bible name,
As old Rehoboth town.
This seventh daughter of the church,
On Seekonk plains was born.
The records seem to say
Quite early in the morn.

II

T'was in the year of Seventeen Ninety-four,
 On a bleak November day,
 Not far from Narragansett's shore,
 Just nineteen members to form this church
 So they tell the story.
 To organize, they met at the house of Brother
 Shory.

And, when they all their names had signed
 The articles of faith they deemed divine,
 Then did they all with one accord
 Sit at the table of the Lord.
 Of the pastors of the church
 Twenty have them led,
 And from the sacred word
 Have fed them living bread,
 The twentieth is still here,
 And leads in pastures "Green."
 And by the cooling waters,
 Of every goodly stream,
 And may this pastor ever prove
 A worthy son indeed,
 And help the weary, faint and sick
 And those that are in need
 And may he council give
 To the traveller on his way,
 And cheer the laborers in the vineyard,
 That bear the heat and burden of the day,
 And may those hearts that sing in song the story;
 New anthems sing of the Saviour's glory;
 And may they work together,
 In Christian Endeavor,
 The Master's will to do,
 And when they leave the church militant
 May they sing the angel's songs
 In the church triumphant.

III

A hundred years, O Lord, and can it be,
 That this thine house has stood,
 Through all these changing years,
 For thine own children's good.

Did'st thou not put in the hearts of men
This temple here to build,
Where they might hear the preached word
As from Zion's holy hill?

Did'st thou not send thy servants here
As shepherds to this flock.
And in pastures green hath led them,
And gave water from the living rock?

And when thy children hungered more,
Did'st not thy servants pray
That manna from the heavens might fall
To feed them day by day?

And as thy children gathered here,
To learn thy word and sing,
Did'st thou not from a Vial, cause
The Sunday school to spring?

Did'st thou not guide with thine own hand
The feet that oft would stray
In unforbidden fields to roam,
And led them in the narrow way?

Hast there not been through all this time,
Some ripen fruit gathered here,
The Master's kingdom to adorn
Through all the endless years?

And may the reapers here go forth,
When the fields are white,
And gather in the ripened sheaves
Before the coming of the night.

And may the shepherd seek the lambs
Out on the hills when cold,
And take them in his arms,
And bring them to the fold.

And may the pastor and the church
Seek guidance from above,
And ever live in unity,
In harmony and love.

And may they upward look
Like wise men from the east,
And see the Bethlehem Star
And trust in perfect peace.

And when they close their mortal eyes
In death's eternal sleep,
With spirit eyes may see
The Great Shepherd of the sheep.

Order of service.

MORNING SESSION, 10 A. M.

1. ORGAN PRELUDE, *Gear.*
 2. ANTHEM—"Blow ye the Trumpet," *E. S. Lorenz.*
 3. READING OF SCRJPTURES, *Rev. G. W. Rigler.*
 4. PRAYER, *Rev. L. Z. Ferris.*
 5. RESPONSE—"One Sweetly Solemn Thought," *R. S. Ambrose.*
- MISS DANA WALLEN.
6. WORDS OF WELCOME, *Dea. A. N. Medbery.*
 7. SOLO—"Les Rameaux," *J. Faure.*
- MRS. ALBERT GREENE.
8. SERMON, *Rev. I. Chesebrough.*
 9. ANTHEM—"He Shall Appear in His Glory," *Danks.*
 10. ADDRESS, *Rev. J. B. Marsh.*
 11. POEM, *Miss Hannah P. Medbery.*
 12. HYMN—Coronation.
 13. GREETINGS from Swansea Baptist Church, (Letter.) *Rev. F. Bixby.*
Warren Baptist Church, *Rev. H. W. Watjen.*
First Baptist Church, Prov., *Dr. H. M. King.*
Second Bap. Ch. E. Prov., *Rev. G. W. Rigler.*
Cranston St., Baptist Church, Providence.
Dr. M. H. Bixby.
- American Baptist Publication Society.
Dr. C. H. Spaulding.
- Prayer by Rev. H. E. Johnson.
14. BENEDICTION.

COLLATION, 12-30.

Order of service.

AFTERNOON SESSION, 2 P. M.

- | | |
|---|---------------------------|
| 1. ORGAN PRELUDE, | <i>Page.</i> |
| 2. ANTHEM—"Cry Out and Shout," | P. P. Bliss. |
| 3. READING OF SCRIPTURES, | Rev. F. D. Blake. |
| 4. PRAYER, | Rev. H. E. Johnson. |
| 5. RESPONSE—Supplication, | <i>McCauley.</i> |
| 6. HISTORICAL ADDRESS, | Rev. Albert Greene. |
| 7. SOLO—"There's a Beautiful Land on High," | <i>Mrs. A. H. Taylor.</i> |

MISS ETHEL CUNNINGHAM.

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| 8. POEM, | Rev. F. Denison, A. M.
Letter from John S. Brown, of N. H. |
| 9. REMINISCENCES BY FORMER PASTORS : | |
| | Rev. G. M. P. King, D. D. (Letter.)
Rev. I. Chesebrough.
Rev. F. J. Jones. |
| 10. ANTHEM—"Messiah is King," | J. B. Herbert. |
| 11. REMINISCENCES BY OTHERS : | |
| | Dea. A. N. Medbery,
Rev. F. E. Johnson,
Dea. Joseph Brown,
Mr. Daniel Medbery,
Dea. Daniel Peck. |
| 12. ANTHEM—"Trust Ye in the Lord," | <i>E. S. Lorenz.</i> |
| 13. POEM, | <i>Mr. B. G. Wallen.</i> |
| 14. BENEDICTION. | |

COLLATION, 5-30.

Order of service.

EVENING SESSION, 7 P. M.

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| 1. ORGAN PRELUDE, | <i>M. B. Foster.</i> |
| 2. ANTHEM—Jubilate Deo, | <i>Danks.</i> |
| 3. READING OF SCRIPTURES, Rev. I. Chesebrough. | |
| 4. PRAYER. | <i>Rev. T. E. Bartlett.</i> |
| 5. RESPONSE, | <i>Rev. F. J. Jones.</i> |
| 6. SERMON, | |
| 7. SOLO—Selected, | <i>Miss Mattie J. Atwood.</i> |
| 8. ADDRESS ON REV. JOHN MYLES, | <i>Hon. T. W. Bicknell.</i> |
| | <i>Dea. Alvin Greene.</i> |
| Remarks | |
| 9. ANTHEM—“Memories of Gallilee,” | <i>Morrison.</i> |
| 10. REMINISCENCES, | |
| Mr. John Medbery. | |
| Allen Munroe, (Letter) | |
| Rev. Arnold Medbery. (Letter) | |
| 11. SOLO—Selected, | <i>Miss Mattie J. Atwood.</i> |
| Remarks and Prayer, | <i>Pastor.</i> |
| 12. BENEDICTION, | <i>Pastor.</i> |

COMMITTEES APPOINTED TO MAKE ARRANGE-
MENTS FOR THE ANNIVERSARY.

Committee on Exercises and Speakers,	{ Dea. A. N. Medbery, Rev. I. Chesebrough, Rev. A. Greene.
Committee on Invitations,	{ Charles Chaffee, Dea. Francis Armington, Dea. Daniel Medbery.
Committee on Finance,	{ Wm. Westcott, A. S. Barquist, Herbert Barney.
Committee on Entertainment,	{ David H. Miller, Sarah A. Miller, Ella M. Allen, Sarah A. Paull, Clara C. Chaffee.
Committee on Music,	{ J. O. Williams, Chorister, Mrs. A.B. Aspinwall, Org't A. S. Barquist.

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